

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Willful Sin Of A Lost Sinner

By EVANGELIST ROLFE BARNARD

(Preached at Bethel Baptist Church, Chicago, Illinois, March 14, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

This text tells us how a poor lost sinner commits soul suicide, how he condemns himself to go on to Hell, how he himself shuts the door to Heaven and fixes it so there is no other way that God can deal with him except to send him to Hell.

I. Four Great Truths in the Text

I call to your attention three or four truths set forth in this passage of Scripture.

1. The Gospel Is to Be Preached.

The first of these truths is addressed to every child of God: the gospel is to be preached.

Jesus, virgin-born; Jesus who lived a sinless life; Jesus, the miracle-working Son of God; Jesus who died on the cross; Jesus who has been raised from the dead is now about to go back to His father and the last thing He says to His disciples is, "You get the gospel out!"—"Go ye into all the world and preach the gospel to every creature." That is our responsibility. Someone has said that if there were only one person left on top of God's earth who was lost and that person lived away

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Rev. Rolfe Barnard

GETTING SET FOR TIME AND ETERNITY

"In righteousness shalt thou be established."—Isa 54:14.

By REV. BOB SHULER, D.D., LL.D., L.H.D.
Pastor Trinity Methodist Church, Los Angeles

(From book, *What New Doctrine Is This?* Published at \$1.50 by Abingdon-Cokesbury Press. Copyrighted by Stone & Pierce. Used by permission.)

GRACE does not abolish righteousness. The new birth is not an end within itself. It is a beginning. It is a beginning of a life. Both the Old and the New Testament seem to sum up the graces and activities of that life in one word—righteousness. Salvation from sin and Hell should be preached. Such a salvation is real. It is all-important. But salvation unto righteousness is also all-important.

It is true that man's soul is no longer under the law but under grace. However, man's life is under the law. It is under the law where I live. The war criminals of Europe and the Orient have found that life is still under the law. We are saved by grace, kept by grace, filled with grace, given power and courage because of the grace of God that abounds unto us. But in no sphere of life and in no realm of human activity or relationship does that grace relieve us of the demands of the law. "Thou shalt not kill" still stands. "Thou shalt not bear false witness" still holds. The Ten Commandments remain God's law. If grace can save a soul from Hell, if grace can hide a multitude of sins, if grace can make a man free from the chains of sinful practice, then grace can

fruit in right living, in correct deportment, in blameless behavior—in righteousness!

I. Salvation Should Result in Right Living

There is a false and vicious doctrine going the rounds these days. Some men tell us that the flesh is unimportant in the Christian life, just so the spirit is right. Certainly you should not run off with another man's wife; but if you do, be sure to keep your spirit right while you are at it! Such men explain that the flesh is very weak and that even Paul found his members quite unruly. So they major on grace inside the heart and are not so particular as to how grace fruits at the finger tips. If grace makes them happy, they are content, even though their feet travel forbidden paths.

If Christ's power to save does not go deep enough and work a miracle in man sufficient to make him straight and clean and strong and courageous after he is saved, then something is lacking. It is not enough to be saved if you quit there, glorious as is the transaction. It is enough only when the fruits of the Spirit appear. It is enough only when the grapes are seen on the grapevine



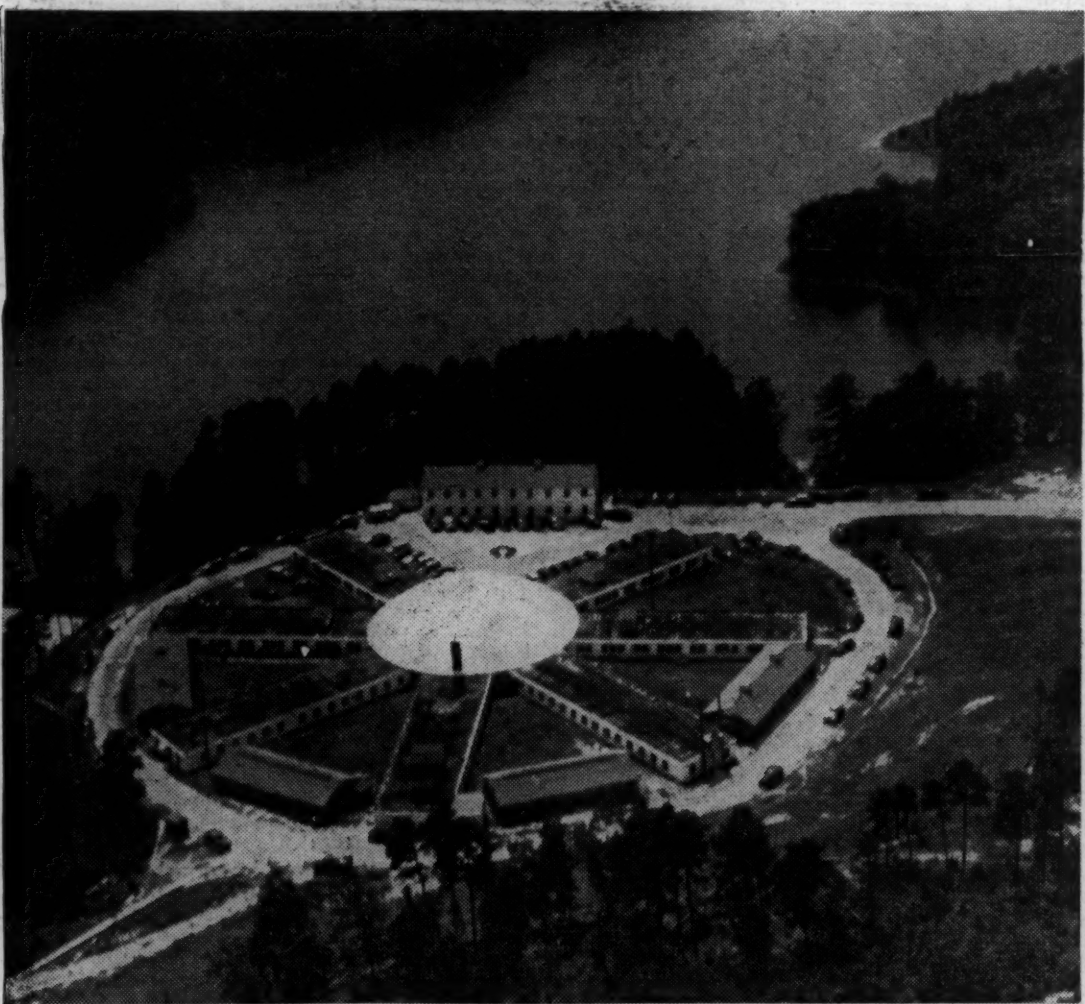
Dr. Bob Shuler

and the figs ripen on the fig tree. There is too much of being saved from and not enough of being saved to!

The Ten Commandments cannot save a soul from Hell. Jesus would not have come to earth, died upon Calvary, and opened up a fountain of eternal cleansing, if the Ten Commandments could clean the heart of man and prepare him for eternal life. Christ came to do what the law could not do. Morality and decency do not go far enough. Correct attitudes and relationships within themselves do not avail. And yet, as the fruit of the Spirit

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Vacation at Beautiful Lake Louise, Toccoa, Ga., at Sword Conference on Evangelism, August 1-8



Above is a picture of beautiful Lake Louise Conference Grounds, Toccoa, Georgia. This great building was built by Dr. R. G. LeTourneau. Some idea of the size may be had from the fact that the dome in the center covers an auditorium seating 1,686 people. The large dining room and kitchen are in one wing; air conditioned hotel rooms in others. The lake, surrounded by pine-covered hills, is

a beautiful scenic spot. Seven miles away is Toccoa Falls, twenty-six feet higher than Niagara Falls! A beautiful, restful spot with fishing, boating, tennis, swimming, etc., provided for recreation between the services of the greatest evangelistic conference in America—The Sword of the Lord Conference on Evangelism. Make reservation soon. See article for details.

A Great Christian College

Wheaton College, of Wheaton, Illinois, for 88 Years an Orthodox, Fundamental, Spiritual Christian College. Still Maintains Its High Christian Standards With 1500 Students

By EDITOR JOHN R. RICE

In April, 1940, I moved to Wheaton, Illinois. A nation-wide evangelistic ministry required that I have a home near Chicago, the railway and plane center of the nation. I chose Wheaton because of Wheaton College, a place for the education of my daughters. I have thanked God many, many times for this great Christian school and have never regretted the choice. Readers of THE SWORD OF THE LORD are Bible-believing Christians, for the most part, and they will rejoice to know more about this splendid Christian college and its stand for Christ and the Bible as well as for the best in scholarship.

Some Unfriendly Criticism Gives Occasion for My Fervent Testimony

All good Christian institutions must expect criticism. (Let my brethren who hear criticism of

evangelists remember that.) And criticism is not necessarily bad. Honest criticism is often helpful, even if sometimes mistaken. And it is good for us to check up and see whether we deserve the criticism and try to avoid even the appearance of evil. Yet those who criticize any Christian institution ought to know their facts very carefully and be specially careful in their statements.

Recently the official organ of a Christian school in Canada published a criticism of Wheaton College. They made much of the report of one rather radical student and misinterpreted a speech by a Christian teacher of Wheaton. The criticism said that there was "little or no redeemed thinking, either among faculty or students," that there was a "prevalence of carnal Christianity" and then "that the only hope of sav-

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A Great Christian College

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ing Wheaton from the way in which all other great Christian schools have gone (i. e., yielding to human reasoning and forming their theology, philosophy, etc., and thereby losing their 'life') was as follows:

- "1. To pray for revival.
- "2. To leave all extra-curricular activity on a voluntary basis.
- "3. To battle for the lost students.
- "4. To contend for the carnal-Christian students on the campus."

Then the magazine said, "Let us indeed pray for Wheaton. The civil war is on in this great school. Carnal fellow-professors have publicly designated this staunch Christian teacher as an ascetic, a mystic, a fanatic, etc."

Were I not acquainted with Wheaton and should I take that editorial at face value, I would suppose that Wheaton College was very carnal and unspiritual in its influence among both faculty and students, that Wheaton was tending to turn to liberalism and modernism in theology ("i. e. yielding to human reasoning in forming their theology..."). But that conclusion would be absolutely misleading. The whole editorial is misleading. It was written with little information and with a total misunderstanding of the facts in the case.

It is certainly wise to pray for revival. That is true of every church as well as every Christian college. But it would obviously not be wise "to leave all extra-curricular activity on a voluntary basis." For example, it would certainly not be right nor wise to have chapel attendance on a voluntary basis. That is an extra-curricular activity. Thank God for compulsory chapel attendance in all the best Christian colleges.

It is certainly wise to "indeed pray for Wheaton." But we ought also to thank God for Wheaton while we pray for our-

selves and pray for all other Christian institutions.

I Speak Voluntarily as a Friend of Wheaton College About What I Know Are the Facts in the Case

On this matter I voluntarily talked to Acting President, Dr. Voskuyl; to the Dean of Students, Dr. Brooks; to the head of the college Christian Council, Miss Glover; and to other responsible administration officers in Wheaton College. After prayer they did not plan, themselves, to enter into any controversy about Wheat-

on College. I think you will agree to this from the facts I give below.

The Doctrinal Position of Wheaton College, True to the Word of God

From the Wheaton College catalog for 1947-48, I quote the following about the standards of faith of Wheaton College.

"Standards of Faith"

"Wheaton College stands for an orthodox gospel. Owing to the tendency in modern times to explain away the historic faith of Protestantism by discrediting or giving unwarranted interpretations to the words of Christ and the doctrines of the Scriptures, efforts have been made to restate the orthodox faith in positive, unequivocal words.

"The following doctrinal statement was prepared by a group of religious leaders, one of whom was President Charles A. Blanchard, at a meeting in Philadelphia in 1920. It is not claimed that this statement or any modern creedal statement is authoritative except in so far as it correctly interprets the inspired Scriptures. Since in its essential points this statement affirms faith in God as our Father and Creator, in Christ, His Son, as our risen Lord and Redeemer, and in the Bible as God's inspired word—beliefs on which Wheaton College was founded and for which it stands—and wishing to continue the testimony of the late President Charles A. Blanchard, the Board of Trustees of Wheaton College, on March 3, 1926, adopted this preamble with the following statement as the testimony or 'platform' of Wheaton College:

"1. We believe in the Scriptures of the Old and the New Testaments as verbally inspired by God and inerrant in the original writing, and that they are of supreme and final authority in faith and life.

"2. We believe in one God, eternally existing in three Persons, Father, Son, and Holy Spirit.

"3. We believe that Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man.

"4. We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

"5. We believe that the Lord Jesus Christ died for our sins, according to the Scriptures, as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood.

"6. We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.

"7. We believe in 'that blessed hope,' the personal, premillennial, and imminent return of our Lord and Saviour, Jesus Christ.

"8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become children of God.

"9. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting punishment of the lost."

I should like to comment a bit on this statement of faith. First, consider that every member of the faculty, every member of the staff of Wheaton College has to re-sign this statement of faith each year. If a man were a teacher in Wheaton College and his doctrinal position changed and he came to doubt the great doctrines stated in this confession of faith, that would be noticed in the next year. If he could not sign this statement at the beginning of the school year, he would not be employed. Every one of the administrative staff, as well as every professor and instructor, signs this statement of faith each year.

Second, please notice how explicit the statement of faith is. Wheaton College teachers believe not only in the inspiration of the Bible but they "believe in the Scriptures of the Old and the New Testament as verbally inspired by

God and inerrant in the original writing." Word for word, in the original manuscripts, the Scriptures are inspired of God. That is what I believe. So Wheaton College believes, too.

Wheaton College believes "in 'that blessed hope,' the personal, premillennial, and imminent return of our Lord and Saviour, Jesus Christ." That is not only conservative but fundamental. That is the position of Moody, Torrey, Scofield and Blanchard. That is a strong, explicit statement of faith. There is not a particle of room for modernism or liberalism in it. And every teacher and staff member has to affirm his belief in that confession of faith every year. The result is a strong, Bible-believing faculty, not a one of whom is suspected of modernism. I live here in Wheaton, and I know.

The Moral and Spiritual Standards of Wheaton College Are Exceedingly High

On the application for admission to Wheaton College is a solemn pledge which every would-be student must sign before he is admitted. You will find it interesting.

THE FOLLOWING STATEMENT IS A SUMMARY OF THE RULES GOVERNING CONDUCT

"All are required to abstain from the use of alcoholic liquors and tobacco, card playing, darning, attendance at theatres, (including moving picture theaters), and meetings of secret societies. Students who are not willing to cooperate in maintaining the Wheaton ideals of college work and life will be invited to withdraw whenever the general welfare demands it, even though there be no special breach of conduct calling for suspension.

"To what extent, if any, have you used tobacco within the past twelve months?

"(This space must not be left blank)

"PLEDGE:

"If admitted to Wheaton College, I agree to abide by the above regulations and any others which may be in force during my stay in Wheaton.

(Signature)

"Date

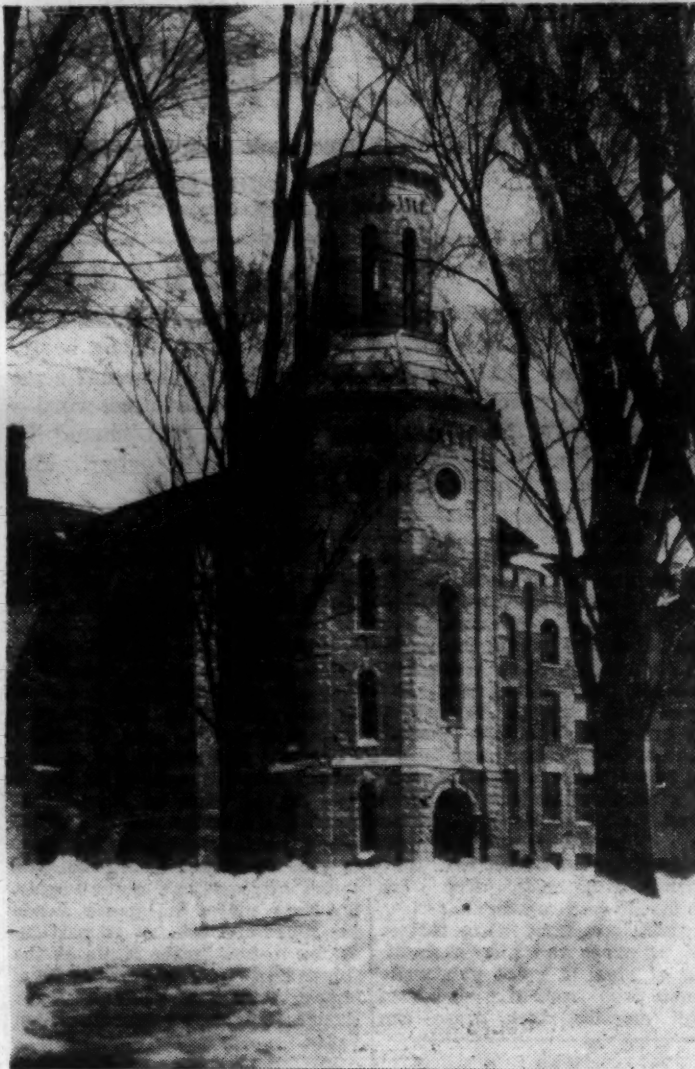
Notice that every student who applies for admission to Wheaton College must agree to abide by the regulations not to use alcoholic liquors, not to use tobacco in any form, not to play cards, not to dance, not to attend theaters (not even moving picture theaters), not to attend lodges or secret societies. This is a long-maintained standard at Wheaton College. Every student must agree to abide by this standard.

It is worthy of note that many students are refused admission to Wheaton College. Whether or not a student is admitted may depend on his grades, whether or not he was in the upper one-third of his class in high school. But it may also depend on the 500-word autobiography which every prospective student must write, telling his reasons for wanting to attend Wheaton College or it may depend upon the references. Former employers, teachers and friends are asked to tell about the moral standards of the prospective students. Ex-students are not admitted unless they show evidence of a clean life. Even unsaved students who are occasionally admitted must promise to live by this high moral standard.

I have just been checking on the spiritual life in Wheaton College. Remember that two of my daughters have graduated from Wheaton College, two are now attending Wheaton College and one is now attending the Academy. In our home the college life is a daily topic of conversation. And there are many evidences of a fine spiritual atmosphere prevailing.

Today Dean Brooks told me that the regular weekly attendance at the Foreign Missions Fellowship is three hundred or more. Attendance is voluntary. Out of a student body of fifteen

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THE FAMOUS TOWER OF BLANCHARD HALL

Administration and Classroom Building of Wheaton College

ton nor to defend themselves publicly from attack. But I felt that an honest statement by an outsider who knows the situation quite well might be helpful. So in the dear Lord's name I am writing this article for those who will be interested and those who will be glad about the wonderful testimony of Wheaton College.

The following facts will be of great interest, I am sure.

1. The critical article was written about an address by a Wheaton College teacher. But the Canadian magazine utterly misunderstood and misrepresented the point of the young teacher's address. He himself, deeply grieved, wrote to the school president who was editor of the Canadian magazine saying that he had been misunderstood. The young professor did not at all feel that Wheaton was compromising with modernism nor with wordiness in life. He wanted a revival, of course, as all good Christians do.

2. It was very foolish to take the report of one radical and immature student as a basis for an attack or criticism on a great Christian school. Even about a preacher we have this plain command in the Word of God: "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19). Every school will have immature students whose opinions are not worth printing to bring discredit on an institution one may regard as a rival.

I think on this matter of the soundness of Wheaton College both in doctrine and in spiritual life, I am well prepared to speak.

For one thing, I am familiar with the workings of dozens of Christian institutions. I am a graduate of Baylor Baptist College and of Baylor University. I taught in Wayland Baptist Col-

lege at Plainview, Texas, and was football coach. Before that I was a field representative of the college. Later I did graduate work in education in the University of Chicago. I spent two years in the Southwestern Baptist Theological Seminary at Fort Worth, Texas. I have spoken in Christian colleges, universities and Bible institutes all over America; in Moody Bible Institute, Seattle Bible Institute, Omaha Bible Institute, Denver Bible Institute, Northwestern Schools at Minneapolis, Bethel College, Missionary Training School at Nyack, New York, Bob Jones University, Columbia Bible College, Furman University and many others. I am on the Cooperating Board of Bob

Jones University. I am thoroughly interested in the problems of Christian education.

And, second, I have good reason to know about Wheaton College. I have two daughters who have been graduated from Wheaton College, two who are now attending Wheaton College and one who is now attending Wheaton College Academy. My son-in-law is a graduate of Wheaton College, the assistant manager of Sword of the Lord Publishers is a graduate of Wheaton College, and through the years I suppose some thirty or forty Wheaton College students have worked part-time for me and for Sword of the Lord Publishers. I have spoken in Wheaton College chapel a number of times, in the Academy many more times. Dr. Edman, the president, and Mrs. Edman are my personal friends. A large number of the professors are members of the church which my family attends and which I attend when in town. I have had unusually good opportunity to know what is going on in Wheaton College. The president, Dr. Edman, is one of the Sword Book Club judges. He is a former missionary, a fervent gospel preacher. Some of the best men in America are on the Wheaton College Board of Trustees.

And with all that in mind I say that Wheaton College has the very highest Christian standards; that both in doctrine and in spiritual life Wheaton College ranks with the half dozen top Christian institutions in America.

It happens that my education was principally in denominational Christian schools which were very fine. But none of the schools which I attended as a student had standards of doctrine or standards of Christian life as strict and fundamental as those which are held and observed by



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 - All such changes should be reported directly to THE SWORD OF THE LORD, 214 W. Wesley St., Wheaton, Illinois, rather than through your local post office.
 - Both old and new addresses should be included when notifying us of a change.
 - Subscriptions should be marked NEW or RENEWAL on the subscription coupon.
 - Your NAME and ADDRESS should be printed or typed carefully exactly as it appears on your address label or better yet clip an address label from an old paper. (If there is an error in the way your name appears on the address label, please send the old address together with the desired change.)
 - Payment should be made by check or postal money order, for your safety.
- (If you receive a renewal notice after you have renewed please disregard it unless you fail to receive the paper.)

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EVANGELIST JOHN R. RICE
D.D., LITT.D.
EDITOR AND PUBLISHER

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Getting Set For Time and Eternity

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of God ripens in the heart of man, every characteristic and aspect of righteous living should be expected of the Christian.

Jesus expects His children to live righteously in this present world—not that good deeds and excellent deportment will save their souls, but that a saved man will naturally live that kind of life. Christ in us certainly should not make us live like the Devil. Christ in us should mean that our comrades and friends would see, in our daily walk and conversation, Christ attending our every activity.

Note that the prophet speaks of an established Christian. Your status is established by your righteousness. Righteousness becomes your credentials. Men about you would consider you a poor disciple of Jesus Christ, a sorry ambassador from the throne, a most unworthy representative of God on earth, if you got drunk, gambled, lied, and committed other grievous sins day by day. Your right to speak for God must be proved by your righteousness. Righteous Abel! Righteous Noah! Righteous Abraham! Yea, righteous Paul, for while he had a battle on, he did not lose it. He tells us of the fight, but he thanks God for the victory. In all this "living of the life," our own righteousness is as filthy rags. Christ must be all and in all, if the righteousness of God shall be found in us. Never forget that righteousness is the badge of a Christian.

Your testimony is established by your righteousness. It is in vain that you rise in the testimony meeting to tell what Christ has done for and in you if the fruit is not in evidence. Your daily life will fail to attract your loved ones and friends to Jesus Christ unless there has been wrought in you a work that makes a difference in your behavior.

Evangelist John B. Culpepper told, in the revivals he held years ago, of a drunkard who was supposedly converted in one of his evening services. He told how the man shouted and thanked God for his release from the drink habit. The friends and neighbors of this drunkard were enthusiastic. His wife praised God. His children came forward to kneel at the altar. It was a great evening. The whole town was stirred. However, Culpepper said he got a shock next morning as he walked over to the post office and saw that converted drunkard's old gray horse hitched in front of the saloon. The same old hitching post! In front of the same old saloon!

The grace of God, genuinely wrought in the heart of man, works a transformation in hitching posts. It revamps environ-

ments. It wrecks companionships. Old things pass away literally. New things are in evidence. Then men come to know that you have this new life by the way you live it. No man's testimony can ever be more eloquent or convincing than his daily life is genuine.

II. We Should Preach a Whole Gospel, a Whole Bible

Blessed is the man who finds the full orb of the gospel. This generation has too much fragmentary gospel. Here is a man who boasts that he preaches the full gospel. He preaches holiness as a second work of grace all the time. Here is another man who makes the same boast. He preaches the second coming of Jesus every Sunday. Here is still another who claims, in different language, the same thing. He preaches the virtues of social justice and racial fairness and nothing else. Strange how good men seize upon an isolated truth and seek to make it into the whole. I do not know how you can preach the gospel and not preach holiness before God. I certainly would not count myself a gospel preacher if I did not preach His second coming. Moreover, all justice—social, economic, racial, and industrial—belongs to His far-flung gospel. But Christ is the sum total of it all.

If we would only put Christ, the Son of the living God, in the center; if we would make His atoning blood and resurrecting power our pivot; if, like Paul, we would determine to know nothing among men save Jesus Christ and Him crucified; if then we would fling a circumference about this Saviour of the world as wide as His power could reach; we would answer every question, solve every problem, cure every moral and social disease, and save every situation in which humanity is involved, so that men and women everywhere would know the lengths and breadths and heights and depths of His abounding grace and love. With the gospel of redeeming grace in the center, righteousness becomes the horizon, the full orb, the ultimate reaches.

Righteousness is a personal matter. We dare not talk of social righteousness until there is personal righteousness. Society will never become cleaner and more wholesome than the people who make it up. Man cannot have social justice until individuals deal justly. This thing of making a new world begins at home. A new world is not produced by formula. It must be produced by people, the right kind of people.

I cannot conceive of a new world wrought by folks of whom forty per cent cannot retain their personal loyalty to their own wives and husbands. I noted recently that New York City is to have fifteen thousand saloons. When fifteen thousand saloons get through with the personal sobriety, honor, and virtue of New Yorkers, you can imagine how well fitted they will be to build a new world. An authority which few of us doubt, connected with our national government, tells us that the majority of Americans are engaged in gambling in one form or another. How can committees and delegations build a new world out of such material? During World War II a nationally known radio entertainer suggested that we shave the heads of all wives who were untrue to their husbands fighting our battles overseas. She estimated that there was abundant evidence to justify the shaving of half a million female heads. When our womanhood stoops to such personal levels, it takes a genuine optimist to talk of building a new world.

III. Individual, Personal Salvation, Only Way to Social Righteousness

America needs a revival of individualism. The individual must get right, be right, do right, before the social order can be made righteous. Here I part company with many good men who are seeking to move the world in bulk toward some kind of universal righteousness. This thing of put-

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Dr. Bob Jones Says:

"My friends: God's Word teaches that every man should bear his own burden, but it also says that we Christians should bear one another's burdens. If I know my heart, I have never unloaded my individual burdens on the shoulders of Christian friends. I feel that as a Christian, it is my duty as an individual to do everything in my power for the Cause of the Lord Jesus Christ. This we have sincerely tried to do in our relation with the work of Bob Jones University. Our Heavenly Father knows just how heavy our burden has been. We feel that the work we are doing of training Christian young people is the work of God's people everywhere. It is not just our job. It is the job of everyone of you Christians. The world is in a bad fix. Modernism has dominated the educational leadership of our nation for a long time. Sensuality and sin have swept over the world. Bob Jones Uni-

versity is training normal young people who will go out into the world and live good lives and give a good testimony for the Lord Jesus Christ. You are interested in that type of work. We, therefore, are asking you to help us clear up the deficit on our building program. Some of you have already helped us, but you can help some more. Some of you who in your hearts are really interested in what we are doing have been putting off sending your contribution. We are asking you to send it now. We are hoping and praying that by Easter if possible, and certainly by the end of the school year, we will have the entire deficit cleaned up. I feel confident all of you will help us accomplish this. So please let us hear from you. Thank you and the Lord bless you.

BOB JONES

Bob Jones University
Greenville, S. C.
(Advertisement)

A Great Christian College

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hundred, between three and four hundred are so much interested in foreign missions that they meet for this weekly Foreign Missions Fellowship each week. Usually they are addressed by a missionary speaker after they have had many separate prayer meetings. Some are praying for missions in China, some meet to pray for missions in Africa, etc.

The deans tell me that in every dormitory and home used by the college there is at least a weekly prayer meeting. And I hear continually of spontaneous prayer meetings, small groups getting together to pray about the college life, praying for lost souls, etc. Groups of college students go out as gospel teams regularly through all this area. Recently Stephen Olford, a young Welsh evangelist now touring America for Youth for Christ, spoke two weeks at

the college and a genuine, deep moving of the Holy Spirit was felt in all the college. It was my privilege to attend one large service and there was much evidence of genuine concern on the part of both faculty and students. As I write, a series of revival services are in progress at the college.

As I said above, I know many of the college teachers and know them to be most devout and spiritual Christians. Dr. E. Myers Harrison is a former missionary, now teaching personal evangelism and missions.

Miss Edith Torrey is a daughter of the late Dr. R. A. Torrey, famous evangelist. She has been teaching in Wheaton College for twenty-three years. Today I talked to her on the phone. She said, "I had about 150 in my class last semester and a marvelous response to the teaching

on the Holy Spirit. I never had a set of students whom I felt were 'uniformly more responsive and earnest and more active than those last semester.' She felt that the spiritual tide at the college is as high as it has been in the twenty-three years she has worked with the college.

Dean Brooks said to me that he graduated from the College in 1918 and had been familiar with Wheaton College all these years and feels that the spiritual emphasis at Wheaton is as fine today as it has ever been through these years.

Miss Julia Blanchard, daughter of the late Dr. Blanchard, long president of Wheaton College, is a member of the faculty. Miss Blanchard said to me just now and my secretary took down the statement, "I feel the spiritual atmosphere, especially this year, has been very high, and compares favorably with all the years I have known the college."

Miss Blanchard told me that on Tuesday of this week the college observed a day of prayer with no classes at all, but the whole day was spent in prayer for the revival services in progress. And she said that the students showed much more of an attitude of concern and reverence through the day than in many such days of prayer in the past. That testimony by a daughter of the famous long-time president of Wheaton College will be of real comfort to all those who love the school and what it has stood for in the past.

There are not enough great Christian colleges in America. Wheaton College is crowded to the doors. Let us pray that a great anointing of God may be upon her faculty and staff and on the fine picked body of young people who are the students. And let us rejoice in the doctrinal soundness and the spiritual devotion of these godly men and women who are doing their part to grow Christian leaders by teaching in Wheaton College.

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THE SWORD OF THE LORD
When Answering Advertisements

A GREAT BOOK

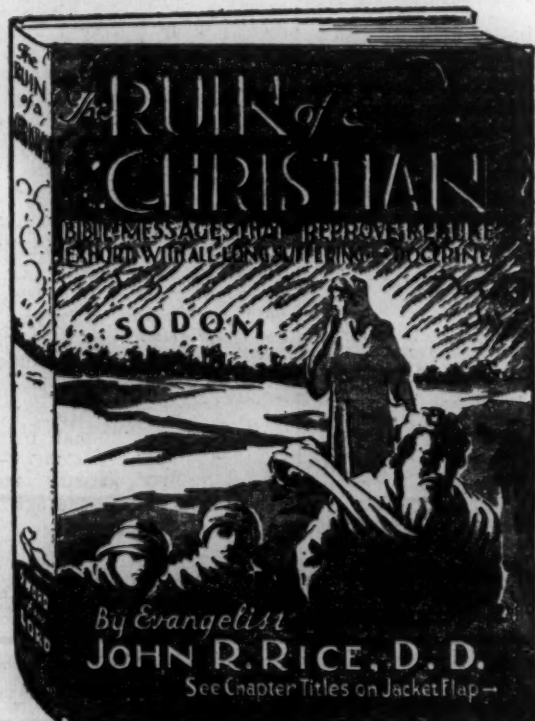
It Reproves, Rebukes, and Exhorts
Christians

By John R. Rice, D.D., Litt.D.

Tremendously popular. 20,000 copies printed in eleven months. These sermons are selected from ten years of writing. They have been preached all over America, reviving Christians and leading to consecration and soul-winning. God has breathed on these messages. They really "bless and burn—and challenge mightily" as the Christian Herald says. You really need this book to warm your heart and perhaps to convict you of sin and transform your life into what God wants you to be.

CHAPTER TITLES

1. The Ruin of a Christian.
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Getting Set For Time and Eternity

(Continued from Page 3)

ting a tent over all humanity and making the whole lump good by some kind of alchemy known to the experts is a false assumption. The history of the race disproves its effectiveness. When Christ comes into a man's heart and produces in him, and flowing out of him, a righteous life, then that man is ready to start the heaven going and working. He can, and will, join himself to others who have been thus transformed. But the heaven must attack every particle within the lump. Each particle must be leavened. The work of grace must leap, as it were, from heart to heart, and evidence itself in life by the side of life. This is Christ's plan. This is His process. It works. Personal salvation is the New Testament way. Mass or bulk salvation is a sorry invention of impatient and mistaken theorists.

I am told that in Africa a whole tribe of natives was converted and taken into the church by the signing of the name of the chief of that tribe. In India very similar attempts are being made. Here in America we have very scholarly leaders who are not content to wait on the slower processes of personal salvation. They are now contending that we should all get together as a great whole—Jews, Gentiles, Catholics, Protestants, Mohammedans, Buddhists, Confucianists—and, loving each other, gradually work our way toward the truth and righteous living. They talk union constantly.

But God's processes are not in union. He teaches division. "Be ye separate." "Come out from among them." You cannot "serve two masters." Neither can you walk two paths. Christ was content to attack the individual heart and life. Slow as it would appear to be in its march toward the solution of the world's problems, that plan has never been improved upon. The larger substitute at times appears inviting, but it does not work.

IV. God Does Insist on National Righteousness

However, there is a national righteousness that is stressed and insisted upon in God's Word. The Old Testament forever contradicts those who claim that the gospel is wholly a personal message. "Righteousness exalteth a nation." "Blessed is the nation whose God is the Lord." "When the righteous are in authority, the people rejoice." The prophets were continually preaching to nations, to rulers, to princes and kings, to leaders of armies. Indeed, God held communities of people responsible for their acts as communities. Israel, as a people, stood before God as though the whole nation were a single man, and God dealt with her thus.

This brings a very definite responsibility to the Christian. I have met a great many folks who not only do not participate in community movements toward reform and betterment, but claim that a Christian should stand aloof from such activities. I have been condemned by such saints because I took part in political campaigns in an effort to elect clean and honest public officials. With something akin to a sneer these lovely souls called me a "moral reformer," and suggested that I should "preach the gospel."

What is the "gospel"? Undoubtedly all truth is God's truth, and we are told that the gospel is the truth of God. The Book speaks of preachers of righteousness. I am never afraid of being outside good gospel territory when I am proclaiming and defending righteousness. "The gospel" is comprehensive. It is far flung. It is tremendously wide and deep and full in its challenge. I doubt if there is any good, wholesome, clean, pure, lovely, strong, courageous virtue known to man that is not on the shelf ready for the customer when it comes to dealing out "the gospel."

Elijah preached "the gospel" to Ahab. Paul preached "the gospel" to Felix. Yet in both in-

stances the preacher was dealing with righteousness. Paul was speaking not only of righteousness but of temperance or self-control. Both were speaking to men in high seats of authority and power. Both preachers failed, because the men they spoke to would not accept the will of God in and over their lives. Yet had these two preachers succeeded, two nations would possibly have been tremendously influenced for righteousness. We doubt not that Elijah and Paul were anxious both for the souls of the individuals with whom they dealt and for the nations that might be blessed and benefited.

Some time ago a lovely saint approached me and said: "When Jesus comes again, He will clean up this dirty mess. Why don't you let Him do it?" I believe with all my heart that Jesus will come again. I also believe that, when He comes, every crook will go out of public office, every saloon will disappear from the corner, and all vice and wrong and evil will be vanquished. But if Jesus will be against such evil conditions when He comes, what is His attitude now? I am to represent Him until He does come. I am to be about my Father's business until Jesus arrives and takes over, just as Jesus was about His Father's business while He was on the earth, and just as He will be about His Father's business when He returns. If His Father's business requires that He shall "clean up this dirty mess" when He comes, what does His Father and my Father require of me in the interim?

No man can convince me that Jesus Christ wants evil to abound in this world. He is set for universal and eternal righteousness as the great ultimate. His people should be personally a righteous people, and their program should be to achieve and maintain righteousness at all times and everywhere.

V. Salvation Should Fruit in Practical Love and Help and Righteousness Toward All

Indeed, God is interested in a righteousness that is even broader in its scope and meaning than national righteousness. He is interested in social righteousness. He is interested in righteousness in the whole social order. He is interested in righteousness in the relationship existing between the employer and the employee. He is interested in righteousness in the relationships that exist between racial groups. He is interested in economic righteousness. God will not smile on a condition in the business world with half-starved people on one side of the fence and potatoes rotting on the other side of the fence. Christian men should be able to get those potatoes to the hungry. I am as certain of Christ's interest in the poor today as I am certain that He came to preach to the poor in the first century.

The so-called "social gospel" is a misnomer. The gospel is one gospel. Its first and primary message is of redeeming grace. It announces the terrible fact of sin and the only remedy. Nothing can be substituted for that central theme. Any substitute for the fountain of cleansing, opened in the house of David, will be ineffective.

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,

Lose all their guilty stains,
Is still sound theology and the statement of effective remedy. But when once the gospel of grace, preached by Paul, by Luther, by Wesley, by Moody, by Sunday, and by all the great soul winners of all times, has been proclaimed, we are ready for its application, for its fruitage, for its permeating influence, for its enlarging activity. The social gospel is not another gospel. It is the continued statement of the same gospel. It is simply more of it.

The Epistle to the Romans is

possibly Paul's most comprehensive treatment of the gospel. Through eleven chapters the apostle places an ever-growing emphasis upon redeeming grace and personal salvation. He does not leave any reader to guess where he places the main emphasis. He places first things first, in masterly fashion. He says that he is ready to preach this gospel, which he declares to be "the power of God unto salvation to every one that believeth." He tells us of the helplessness of the sinner in his sins, but that "in due time Christ died for the ungodly." He says that, "being justified by faith, we have peace with God through our Lord Jesus Christ." He describes salvation as a condition in which a man is dead to sin and declares that, to such, "sin shall not have dominion over you." He grows bold in his statements and says, "There is therefore now no condemnation to them which are in Christ Jesus."

But Paul does not stop with this glorious gospel of personal salvation. Beginning in the twelfth chapter, he gives us a mighty recital of what follows. He spreads the social gospel thick and deep. He tells us that we are living in a world of human beings and that we have a responsibility there. He even proclaims our obligation to our enemies. As we read this twelfth chapter, we begin to feel that, were Paul here today, he would speak on industrial and economic relationships, he would exhort men to be fair and just in racial matters. "We then that are strong ought to bear the infirmities of the weak."

We who major on a personal experience of Christ in the human life must not stop at that. We must trace the full stream of Christ's power as it flows out through the life and manifests itself in correct deportment and relationships. This is the social gospel. The full gospel is a whole. It is not "either, or." It is "both."

This truth brings us face to face with the practical lives we and others live, and our obligation to live righteously and to stand at all times for righteousness. There is no clash between evangelism, personal salvation, and a glorious revival on the one hand, and a crusade for moral reform on the other. The great moral reformations have been led by the soul winners of the centuries. Wesley's revival was the beginning of the battle against human slavery that resulted in the Emancipation Proclamation of Abraham Lincoln. Three men had more to do with driving liquor from America, in the mighty crusade against intoxicating beverages, than any other dozen of their fellows. They were Sam Jones, George Stuart, and Billy Sunday. They were the three leading evangelists of their generations. Had the character of revivals they held continued, and had we continued to produce mighty heralds of evangelism such as they, liquor would never have come back to blight our land. They were preachers of personal salvation that fruited in moral reform and social betterment. They delivered themselves on behalf of righteousness.

As I said in the beginning, the prophet is proclaiming that righteousness as the foundation, the undergirding, upon which we may establish ourselves. It pays a man in business to be a righteous man. A rascal may flourish for a moment, but his prosperity is not enduring. Gangsters and racketeers have been building fortunes in America, but they have been like moths flitting about candles. Right and truth finally ascend the throne. Herein lies a fundamental law that belongs to God's processes. "Yet have I not seen the righteous forsaken," said the wise man.

VI. America Needs to Be Established on Righteousness

This is also true of nations. When Ezra was working out the

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redemption of his nation, he proclaimed a day of fasting that the people might inquire of God as to "a right way for us, and for our little ones, and for all our substance." America is in grave need of finding "a right way." It is not a "New Deal" or an old deal that we need. The political parties have too little to offer for these tragic times. We need to discover "a right way."

When liquor was brought back to America, it was not the "right way." We have watched our nation become the most drunken nation on earth. We are even debauching with liquor the heathen nations to which we are sending missionaries. Our statesmen and leaders are often too drunk to carry on the nation's business. We are outdoing Belshazzar in revelry. My own state has turned her drugstores, grocery stores, and eating places into dispensaries of this terrible poison that not only kills the body but destroys character, dissipates manhood and womanhood, wrecks the home, and leads to every kind of crime. Our women drink as do our men. This very week, in my own church, I have dealt with a home where the mother of small children is a helpless addict. I have also listened to the story of a lovely young business woman, not yet thirty-five, who has had delirium tremens. No civilization can endure with such a malignancy eating at its vitals.

The gambling situation is no more promising. It may have been prophetic that, when the war against Germany had ceased, the first ban lifted was that against horse racing and its attendant gambling. A leading representative of a country thought by us to be benighted said during the San Francisco Conference of Nations, "America will not last long. She is mad with gaming. Her people all want to get money they have not earned." Gambling is not the "right way" to build a nation to stability and security. A returned soldier told me that two-thirds of the men and women in uniform gambled their money away as fast as it came into their possession. This mania becomes an obsession. It is an overpowering evil. Today we hear talk of government directed lotteries for the payment of the national debt. Such unrighteous practice spells national ruin.

Moral looseness in sex relationships is not the "right way." The alarming percentage of servicemen who forgot their young wives, and even their babies in the cradles of America, when they went off to the war was equaled only by the astounding number of young wives who were disloyal and untrue to their husbands off fighting for their country. Un-

faithfulness has become a seething, nation-wide scandal. The divorce courts cannot meet the demands made upon them. One judge offered the suggestion that it might be wise to dissolve all marriages in the United States and permit those who really wish to build American homes to enter into marriage contracts anew. He seemed to think that it would be the shortest route to a solution. It is certain that any condition that undermines the American home will shake the foundation of the nation.

It is evident that America needs a day of fasting and a righteous ruler to get us to our knees that we may find a "right way for us, and for our little ones, and for all our substance."

The whole social order travails. There is deep anxiety and foreboding among seriously thinking people everywhere. Unrighteousness has brought the world to the very brink of chaos. Some of us wonder if there is any hope for peace and justice in the United Nations and the signing of pacts between major powers unless such activities are shot through with fundamental righteousness such as is found in Jesus Christ alone. We deplored the fact that in San Francisco there was a last-moment decision that the opening prayer which was originally upon the agenda should be stricken from it. God was too scarce in that conference! Jesus Christ was not once publicly proclaimed! There was no open alliance with Christian sources. Some of our churchmen have tried to explain, but their explanations do not groove into "thus saith the Lord." We cannot conceive of a new world order of "peace on earth and good will among men" that is not established in righteousness. Nor can we conceive a righteousness outside of God. And certainly there can be no God at work in and through men, save as Jesus Christ shall possess men's hearts.

There is a remedy. The cure is not only certain but obtainable. It is not in the councils of men. It is not in human genius. It is a mistake to think that we can keep the secret of the atomic bomb, or any other secret that deals with destructive forces, and

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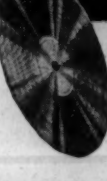
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The Willful Sin Of A Lost Sinner

(Continued from Page 1)

over on the darkest, deepest recess of Africa, it would be well worth the prayers, sweat, tears, sacrifice and money of every child of God alive on earth, if every last one of us went after that one soul and won him to Jesus. And if there were just one soul left who was not saved, God's call and challenge and marching orders to every Christian still alive would be to get the gospel to that lost creature. Oh, my heart longs that that great multitude of people living in other lands who have never heard the gospel should hear it at least once before they die and go out to face God. It does not seem fair that here in once Christian America we preach to people who, though they have heard the gospel time after time after time, yet will not come to Christ for salvation, while multitudes have never heard the gospel so much as one time. But this verse of Scripture is not talking about people who have not heard the gospel. It is talking about those who do hear it.

And I remind you again that God says we are to preach the gospel. This needs to be sounded abroad everywhere now: the Lord says for us to preach the gospel; not a gospel but the gospel. Whatever else we preach, we are to preach the gospel. I believe prophecy has a message to the saved, but I could wish that many of my brethren would preach prophecy less and the gospel more. I know prophecy is more speculative. I know it tickles the ears of backslidden church members. But Jesus said that whatever else happens we are to get the gospel out. Men are to be told the gospel, and the gospel simply has two messages. First of all, the gospel sermon will have a message about sin. In the gospel, which is God's good news to sinful men, we have announced the fact that God must and God will punish sin. Every drop of blood that flowed from the veins of sacrificial offerings in the Old Testament pointed to the coming of Christ who would shed His blood. And every drop of that blood testifies aloud that God must and God will punish sin.

The gospel not only tells that God must and God will punish sin but it also tells that God has found a way to punish sin and yet let the sinner go free. So the gospel tells about the Son of God lifted up on a cross to pay for the sins of every human being who by faith will put his trust in His dying on a tree.

2. The Gospel Is to Be Heard

I remind you, in the second place, that this gospel is to be heard. This text naturally assumes that if somebody preaches the gospel, somebody will hear it. As I have gone up and down this land I have heard people say that we need not expect lost sinners to come to church. Well, that is right in a sense, and yet God commands lost people to listen to the gospel. Listen to me now! God will hold responsible every lost sinner who has come to this revival as much as one time. He will hold responsible every lost sinner who could have come but who did not. God will not only hold sinners responsible for the gospel they have heard but for the gospel they could have heard and did not. The gospel is to be heard!

If you are here tonight and are not a born-again child of God through faith in Jesus Christ, you had better stop and listen. You had better do your dead-level best to pay attention to what God says through some humble preacher or some other humble witness. The gospel of God demands a hearing. If it were something I and some of these other brethren got off and thought up ourselves, that would be a white horse of a different color; but the gospel is not something I thought up; it is something God provided. The gospel does not offer my way of salvation; it offers God's way of salva-

tion. Oh, you had better listen to it! It commands a hearing!

3. Those Who Believe in Christ, Risk Christ, Shall Be Saved.

The gospel if heard and believed brings blessing and if heard and disbelieved brings judgment. That leads me to our third thought tonight. For those who hear the gospel—that God punishes sin but found a way to let sinners go free by punishing their sins in the person of His Son—He has a promise. He promises that if they believe they will be saved and if they do not believe they will be damned. I have studied the Bible. I have read it. I have prayed over it. I have wept over it. I have never in all the Bible seen it put any clearer than it is in this text tonight. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." That is not what Rolfe Barnard thinks about it. That is not a statement of what the Baptist denomination thinks about it. That is not a statement of what the Methodists believe. That is what Jesus said, and you had better make up your mind to give it some thoughtful consideration. If Jesus said it, you had better listen to it!

I am not God; I am just an old sinner. I would have been in Hell a long time ago but for God's mercy and grace. I am not as smart as a lot of people who can argue about things, but as for me—maybe I am ignorant, but let me stay ignorant; maybe I am deceived, but don't you set me right—as for me, I am satisfied with this Scripture. I believe it is the truth. I believe Jesus said it.

There are three words in the first part of the verse that I surely do like. "He that believeth . . ." I am so glad Jesus did not say, "Now you folks go out here and preach the gospel and tell everybody about Me dying on a cross and tell everybody if they will earn it they can be saved." That would have ruled me out. I would never be able to earn salvation. It would be a mighty poor kind of salvation if what little I could do could earn it. But it does not say it is to be earned. It says, "He that believeth . . ." and I can do that. How glad I am for that! Salvation is offered to everybody—not to those who deserve it or earn it or can pay for it, but to everybody who will believe.

I like another word in that text: "He that believeth . . . shall be saved." That word saved means to be made safe. I like that word. If I had the kind of so-called salvation that most of God-professing people have, a salvation that I did not know when I got it and was scared I was going to lose it any time, I would not be so happy tonight. But the kind of salvation that Jesus purchased for believing sinners is the kind that makes safe, thank God. I like that! I am glad it is that way!

There is another word in that text that I like. "He that believeth and is baptized shall be saved." It is a positive word. Who said it? Jesus said it! You can go up and down the land and get an argument among God-professing people about the gospel. A lot of people do not believe it is enough. A lot of people must add something to it. Some people have a fit if you tell a poor old lost sinner that the only thing on earth he can do to keep out of Hell is to believe on Jesus. They think that is too easy. But I did not say it; Jesus said it. "He that believeth . . . shall be saved." You can argue about it all you want to. You can wait for some feeling to come and knock you in the head and make you sort of slap-happy, if you want to. But I am going to do what Jesus said to do, because He said if I would do it I would be saved. You had better believe it! Though the heavens fall you had better believe it!

4. One Who Will Not Trust Christ Shall Be Damned.

The rest of the promise is: "He that believeth not shall be damned." Here is how a soul com-

mits suicide. He who hears and does not (he need not tell me he cannot)—he who hears and will not believe Jesus died for his sins shall be damned. Men are absolutely shut up to belief or unbelief. Who said so? God said so. If He did not, and you can prove it, I will never preach another sermon. And the Bible tells us of that awful hour when the person who has heard the gospel and has not believed it comes to that time when he shall be judged. It is true, beloved, that lost sinners do not get what is coming to them in this life. But there is a place called Hell in the Bible where God punishes men who have heard the gospel and believed it not. In II Peter 2:9 we have this very cryptic statement: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

When is payday for the man who has heard the gospel and would not believe it? He will not get much of his pay in this life, for in this life the wicked flourish and the righteous have trouble. There is no such animal as a real, saved Christian following close after his Saviour and not having a lot of trouble. The wicked are not so. They have it pretty nice. They drive their big cars, have their big homes—like some of you backslidden church members who have spent a lot of time making money when you ought to have been serving the Lord. The wicked are not so; they do not have to worry about God. They do not have to take time out to serve Him. They do not have to take time out from their business to ring doorbells in personal soul-winning. They do not have to take time out from their pleasures to wait on God for tears and a broken heart for the lost. They have it pretty easy. But payday is coming. "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished."

We are told in the Bible of that awful time when wicked sinners who have heard the gospel come to judgment. We are not talking about those who have never heard. The Bible has its message to poor, lost sinners who live and die and never hear the gospel. They will have their punishment for their sins. But tonight we are talking about people who have heard the gospel, people who have heard about Jesus' dying on the cross. The time is coming when payday will be their lot. It is described in the Word of God in language something like this. The Apostle John looked into the future and God gave him a vision. He said, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15). That is when the sinner who has heard the gospel and did not believe it will be judged.

Men tell me, "Well, I just can't believe. Oh, dear friend, you had better believe! Men say, 'Well, now listen here, preacher; I don't want to go to Hell and if God ever gives me such and such a feeling, if He ever does so and so, I will be saved.' You had better cut out that foolishness. If you have heard the gospel, you had better believe it. If you have an eye, you had better use it; if

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Getting Set For Time and Eternity

(Continued from Page 4)

thus save humanity from annihilation. Our hope is not in guarding secrets, but in knowing the secret. The prophet has announced the secret:

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

"I will lay thy stone with fair colours, and lay thy foundations with sapphires."

"Thou shalt be far from oppression."

"No weapon that is formed against thee shall prosper."—Isa., chapt. 54.

Thus there cluster about the

text I have used as the basis of this message the very promises of the eternal God. It all depends, however. "In righteousness shalt thou be established." There is no other way. Nor is this righteousness something that we can produce by pious resolutions passed in our conferences and assemblies. It cannot be achieved by the signing of the names of dignified delegations of affiliated nations to constitutions and pacts. It is not the work of man's hand or brain. The laboratory and factory cannot put it out.

Here it is: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

you have a heart, you had better use it to believe what God says. The only way to avoid that hour when the gracious, merciful God will bring you to judgment and cast you into the lake of fire to spend eternity living in sin and reaping the punishment of God for sin which will be the lot of every human being, good or bad, white or black, honest or crooked, who heard the gospel and did not believe, is to look in faith to the Son of God hanging on the tree for our sins.

II. The Guilt, the Sins, Involved in Not Trusting Christ

I would like to call to your attention some things that are involved when you hear the gospel (as you are hearing it tonight while I try to emphasize over and over again God's plan, God's provision to keep people out of Hell) and do not believe on the Christ of that gospel.

1. By not believing on Christ One Becomes a Party to His Murder.

In the first place, when you hear the gospel and do not believe, in some sense you become a party to the murder of the Son of God. That is an awful charge. You are probably thinking, "Oh, well, I'm a pretty good sort of fellow. I have never done anything very mean." But if you have ever heard the gospel one time and still are not a Christian, you are guilty of the murder of the Son of God.

Listen to me now—follow me, lost sinner. One of two things happened when Jesus died on the cross. He died to pay for your sins or He died to pay for His own sins. Nobody ever died except to pay for sin. I say it reverently, but the only way on earth Jesus Christ could ever have died was to pay for sin. Nobody would ever die if they did not sin. "The wages of sin is death." That is the reason people die. Jesus could not have died, He could not have been put to death, except

to pay for sin. He paid for yours or He paid for His.

Now, listen to me, lost man, whose sins did Jesus die for? Did He die for yours? Did He die for lost people's sins? Then your sins must have nailed Him to the cross. Your sins, my lost friend, must have put Jesus Christ on the cross. And you will either receive Him with a heart full of devotion and gratitude as your sacrifice and substitute, or you murder the Son of God.

A lot of folks do not understand the gospel very well. They think only good folks can be saved. But that is the only kind who cannot be saved. Bad folks have a chance but good folks do not have a chance. I challenge you to come up here to this platform and read one verse of Scripture out of this blessed Book that offers any hope to a good person. I take the Bible and read where Christ died, the just—for what kind of folks? For the unjust. If you

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UKRAINE—The Spiritual Center of the Slavonic World

The Willful Sin Of A Lost Sinner

(Continued from Page 5)

are unjust, Christ died for you. I take this Bible and find where He suffered, the godly—for what kind of folks? For the ungodly. If you are ungodly, Christ died for you. I have found in this Bible where He died for His enemies. If you are an enemy of God, Christ died for you. But if you are one of these good people who have never done anything wrong, then I guess you will just have to go on to Hell. Jesus did not die for that kind of people. He died for unjust people. He died for ungodly people. He died for sinful people. If you are a sinner, if you are unjust, if you are ungodly, Christ died for you. And you can be saved by believing in Him. A lot of people are going to go to Hell because they are so good. My sins are so black that unless Jesus pays for them I will go to Hell. But the sins of most folks are just little sins. They think they are not so bad. They think they will be all right. They think they do not need a Saviour, and they will never get one until they change their minds. Jesus died for sinners. Jesus came to save sinners. Sinners!

2. Christ Rejector's Make God a Liar.

In the second place, if you hear the gospel and reject it, do not believe, in a sense you make God a liar. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:9-12). Some of you are depending on your church membership. No, No! The people who are alive unto God in this house tonight are not necessarily church people; they are people who have Jesus Christ as their personal Saviour. Oh, hear me now! To believe in anything else is to make God a liar.

Listen to me, lost sinner! God says that the only way on earth to have eternal life is to have Christ for your very own. Nothing else will get it. You cannot get it by being good. You cannot get it by joining the church. You cannot get it by turning over a new leaf. You cannot get it by reforming. You cannot get it by feeling good. You cannot get it by feeling bad. You cannot get it by crying. You cannot get it by begging. But, thank God, you can get this life if you will take Christ as your Saviour. Nobody has eternal life who does not have Christ as his personal Saviour. To depend on anything else, to hear the gospel and go away unsaved is to count God a liar. Men do not expect to go to Hell. They have a plan of salvation of their own. They do not believe the gospel because they have a plan of their own—but to depend on anything else, to hear the gospel and go away without Christ is to make God a liar.

3. One Not Accepting Christ Chooses Darkness, Rejects Light.

In the third place, to hear the gospel and not believe and not accept the Christ of that gospel is to choose darkness and reject light. God's Word says in John 3:18, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This verse is talking about folks who have heard the gospel. The next verse says, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Oh, when you hear the gospel it is God's light in a dark world. That is God's signal pointing to Heaven. That is His voice,

and to hear it and not to believe it means to deliberately choose darkness instead of light.

Take this illustration: A man is born blind; he cannot see. You cannot hold him responsible for the fact that he cannot see; he is not responsible for the fact that he cannot see because he was born blind. But suppose a great physician comes and says, "I'll give you sight. Just turn yourself over to me and I'll make you to see." But the man will not believe him; he will not turn himself over to him. That physician stays in Chicago, we will say, and heal the blind all around. But he does not heal this man because the man, born blind and unable to see, yet refuses the gift of sight when he is offered it. The doctor says, "I'll give you sight." But the man goes away, having chosen to stay blind.

Oh, the awful judgment that will rise up against the lost sinner who has heard the gospel and yet who will not believe, who deliberately chooses his life of sin instead of Christ.

4. Not to Believe On Christ for Salvation Is Wicked Presumption on God's Mercy.

I pass hurriedly to the fourth point. When you hear the gospel and do not believe, you presume on God's goodness and mercy. Listen, lost friend, if you hear the gospel one time and do not believe, you presume on God's goodness and mercy. Did you know that the blood of Jesus Christ keeps God's judgment from falling on sinners? Did you know that God is dealing in mercy and grace not only to the saved but to the lost? Did you know that the precious blood of Christ not only is the ground of approach of the Christian to the Father's throne but it also holds back the judgment of a sin-hating God? Judgment will never come, beloved, as long as the Son of God is at the right hand of His Father. But some day He is going to leave and come down to this earth, and judgment is coming. You presume on the goodness of God when you do not believe on Christ. The reason you are not in Hell tonight, my lost friend, is because the blood of Jesus Christ which was shed holds back the judgment of God. Some day His mercy will change into wrath. You do not think so. You think you have plenty of time. You think you can hang on to your sins now and still be saved later. I hope you will be, but many have tried it to their eternal damnation.

5. Not to Accept Christ Is to Refuse Pardon.

The last thought tonight is that if you hear the gospel and do not believe, you refuse a pardon and the forgiveness of sin. Listen! You cannot be neutral about it. I have had men to get offended as I pressed them to make decision for Christ. They were not going to make any decision, they said. But every time you hear a gospel sermon, every time you stand with the congregation while an invitation is given, while people sing and pray and the preacher begs and persuades and over and over again explains the way of salvation, you refuse the pardon God offers through the shed blood of Jesus Christ.

I wonder if I speak to somebody tonight who has turned down God's offer of pardon time after time after time. I am speaking to some of you young people. You are young yet, but you have a soul. May God be pleased to move you so you will not turn down God's offer of pardon until sin wrecks you, until habits are formed, until your will power is gone, and until you do as men have done during this campaign—men moved by the power of God but men who would not come to Christ for salvation. Oh, it is a tragic day when, being offered a pardon from the terrible fires of a flaming Hell and forgiveness from the guilt and penalty of sin, you turn it down.

Years ago I was in a revival campaign in one of your Northern cities. While I was there a poor woman was electrocuted in the

state penitentiary. She had been arrested for certain crimes and tried in the courts of that state. She was found to be guilty. One day she was brought before the judge. He had her stand up before him as he sentenced her to be electrocuted in a certain date. She spent every dime she had in appealing high and low, in getting petitions signed. Being a woman, it was in all the newspapers of that state. People thought that a woman ought not to be electrocuted. It aroused a good deal of talk, but the governor of the state would not do a thing. He examined the evidence over and over again. He said, "This woman has been tried in the courts of the land. She received a fair trial. The evidence points to the fact that she is guilty of the awful crime. She has been sentenced to die, and I will not interfere with the just carrying out of the law." He was right, because a good judge will see that the law and its penalty is carried out. You could not have civilization five minutes unless that were so. One of the guards in death row in that penitentiary was a friend of mine and a member of the church with which I was engaged in a campaign. I will never forget the night he told me of that awful crime. He told me that the woman had one of the most vulgar mouths he had ever heard, that her cursing was even offensive to the hardened criminals in death row. He told me that she fought and raved and ranted. But, he said, about an hour before she was to be killed, when she had lost all hope that she would be pardoned, she broke down and became a little whimpering, sobbing mass of flesh and bones. When the two guards went into the jail cell she got away from those two men. He said they called him. And one guard took her left hand and one her left foot; another guard took her right arm and another guard her right leg, and it was all the four of them could do to hold her. By the strength of four men they carried that screaming, pleading, begging woman down that little corridor, put her in the room and held her for dear life, sat her in the chair until the straps could be fastened. As they blindfolded her she begged and sobbed. He said, "Preacher, I have seen a good deal. The other men in the room were not Christians. But they sobbed like babies. There was that poor woman, a human being led like a dumb animal, held in the strength of four massive men, sat down forcibly in a chair and strapped in it, blindfolded. Then the warden went over and pressed a button and electricity burned the life out of the body and sent her soul out into eternity to meet God."

As he told me that story, I said, "Oh, my soul! What will be the sentence of poor sinners who do not come and beg God for pardon? What will be your sentence, you who hear me tonight? Every time the pardon purchased in the blood of Christ is presented you say, 'No, not tonight. Some other time I expect to come to Christ in whom I will have redemption and the forgiveness, the pardon of my sins through His precious blood.' Finally death catches you unaware. Your body is put out yonder in a hole in the ground to rot and go back to the dust from whence it came, your soul goes to Hades in the fires of Hell. After a while you will be raised out of Hades and your body out of the grave and you will stand before the Son of God. In His hands will be the prints of the awful nails that your sins drove there. On His back will be the print of the cross that your sins pressed upon His back. In His side will be the hole made by the spear. And you will hear Him say, 'Depart from Me, get away from Me, ye cursed, into everlasting punishment.' I have thought of that awful Scripture in Matthew 13:41, 42, 'The Son of man shall send forth his

angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.' These were people who were offered a pardon but who would not take it. They are cast into the bottomless pit of Hell forever more.

My message is done. The gospel has been preached. The implications have been made plain. The awful sin of hearing it and not believing it has been given. Oh, tonight, listen to me! If you believe, if you trust, if you depend upon Christ, you will be saved; if you do not you are going out yonder to that awful hour when, pleading and wailing and weeping, you will be cast into Hell. You will not be willing, but you will go with your back turned on the pardon purchased in the blood of Jesus Christ.

Men and women, have you believed the gospel unto salvation? If you have not, "He that believeth . . . shall be saved; but he that believeth not shall be damned."

"I Will Believe on Christ, Trust Christ, Accept Christ Today!"

You have read the above strong Scriptural sermon by Evangelist Rolfe Barnard. If you are not converted, if you have never personally accepted Christ as your own Saviour and depended on Him to forgive your sins and save your soul, then we urge you to do so today, this very moment. You know that you are a sinner. You realize now what is involved in neglecting to trust Christ. Oh, today decide!

By believing in Christ we mean not simply that you believe there is a Saviour but that you will personally risk Him, depend upon Him to forgive you and save you. We want you to trust Christ like you trust a doctor when you call him in and turn your case over to him. We want you to trust Christ like you risk a banker when you deposit your money and commit it to the bank. If you will right now honestly make this great decision I urge you to say yes to

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Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read the sermon, "The Willful Sin of a Lost Sinner" in THE SWORD OF THE LORD, by Evangelist Rolfe Barnard. I here and now confess that I have been a poor, unconverted lost sinner but this moment I turn from my sins to trust Christ and believe on Him. I know He loves me and died for me. Here and now I surrender Him my heart and trust Him to forgive my sins and save my soul. By His help I will try to live for Him the rest of my days.

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By VIOLA WALDEN, Secretary to Dr. Rice

"Viola, is my mail ready?" are usually my words of greeting each morning! With notebook in one hand and letters in the other, I rush to Dr. Rice's office with the mail. It has been opened, assorted and digested—if I have had time! And many times I haven't!

These letters are mostly from readers whose hearts have been touched through his ministry. Reports come almost every day from those who have been saved through a gospel message in the paper or from one of the nearly forty books. Many letters are from pastors, evangelists, missionaries, seeking counsel. Others come from those in trouble because of sin. But many are "thank you" letters for literature which found its way into homes and lodged deep in hearts, and they failed not to thank God for His message, found in the material we publish.

Homes have stood against the bombardments of Satan because of the tender, understanding, clear Bible teaching in the book, **Home: Courtship, Marriage and Children**. And men have taken up their responsibility as head of the home because of being shown from the Scriptures their duty as God's deputy in the home.

Debts have been paid because of the strong but tender appeal for Christians to remove all barriers between them and God, as evidenced in one letter we are using in this article.

Young people have been saved from a life of sin by the solemn warnings and exhortations found in such books as, **The Scarlet Sin**, **What Is Wrong With the Movies?** **What Is Wrong With the Dance?** **Petting**, etc.

Backsliders have learned the way to a happy, successful Christian life in the book on **The Ruin of a Christian**.

Many pastors have been fired for revival after securing a copy of the books on **Revival Appeals** and **The Soul-Winner's Fire**.

Inmates behind prison walls have vowed to live straight and clean as a result of messages in **THE SWORD OF THE LORD**.

Young people are now being trained in sound Christian schools because they trusted our recommendations.

To God we give all the credit. He has used and is using our books and **THE SWORD OF THE LORD** to bless thousands. And now for some picked letters to prove true what we are saying:

People of Many Faiths Read Sword Literature

Constantly our hearts are made to rejoice that people of all faiths love the Lord Jesus, and so are blessed by literature which is true to His Word.

In the mail today a man from New York wrote, after reading the booklet, **What Must I Do to Be Saved?**

"Dear Elder John R. Rice:

"Complying with your booklet as sent me, in realizing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, to change my heart, and give me everlasting

life, as He promised to do. I am glad to confess Him as my Saviour, and gladly mail this to you now, asking God's blessing upon you in Jesus' name, forever! Amen! God bless you, Sir." And then he added: "I am a Seventh Day Adventist! Please pray for me."

And then a dear Catholic—and they are dear to us—wrote, at the death of a loved one:

"Someone sent us your booklet, **Bible Facts About Heaven**, which is most inspiring and comforting. We are Catholics, although not too good ones, and your lovely message has made us realize that we had been neglecting Jesus and it has drawn us back to our Church. . . . You gave me comfort." The letter came from a dear lady in Los Angeles.

A Former Agnostic Reads Booklet With Interest

The following letter from one who had been, he claimed, an

agnostic, is very interesting:

"Dear Mr. Rice:

"Your pamphlet is truly an inspiration and deep, comforting spiritual food for hungry souls. I read it several times and found it more interesting each time. It seems to answer all spiritual needs and simplifies Christianity in its true form minus ritualism. I have been agnostic most of my life and have just recently developed a predilection for Christ's great work. The little booklet I just received intrigued me so deeply that I was tempted to write you regarding it. Thank you everlastingly for carrying out and promoting the beautiful work of Christ.

"In His name and in the name of all goodly people, May I pay you tribute.

"Christianly Yours,

"M. W."

Pittsburg, Pa.

We told you that if you sent **Sword** literature for Christmas, it would be blessed of God and happily received. The following letter undoubtedly proves our point:

Sets Out to Pay Debts at Any Cost Since Reading "Prayer—Asking and Receiving"

"Dear Mr. Rice:

"I am writing to ask you to send ten copies of your wonderful little booklet, **What Must I Do to Be Saved?** I will write to tell why I am asking for them and what your ministry has meant to me.

"I got your wonderful paper, **The Sword of the Lord**, and look forward to it every week. Through this I found out about your book on **Prayer** and received it for Christmas, and was convicted especially through the part on hindrances. Later I read another sermon in the **Sword** which said somewhat the same thing. Then I really thought I had better get busy, so I took out my pen and with God's guidance I wrote down everything I could think of where

I might owe a debt. I found as I looked these up, that I owe about \$25 in different sums, ranging from 5c to \$9. I was surely surprised how these little things add up, even though I realize each is a sin in the sight of God. Now I am setting out to pay these debts in full at any cost.

"With those which I have to send a letter to, I am going to enclose my own testimony and one of your booklets and I will tell why I am paying it. O God, I pray and trust that this way will be a blessing to souls for God.

"I pray that God will bless your ministry as it has helped me since I was saved more than anything else, I believe. Your straightforward preaching may hurt sometimes, but it lets one know where he stands and the Holy Spirit does the rest."

(Signed) C. P.

Otego, New York

"I Read This Book and Was Converted the Same Night"

"I am writing in regard to your book by Evangelist John R. Rice. I am thanking you and I thank God that I was handed this little book at the Open Bible Mission at 122 W. Jefferson Street, Louisville, Kentucky, about five months ago. I read this book and was converted the same night. I talked to my wife about the book and told her how different I felt and about a week later she was saved. We both now give all our spare time in God's work, talking to others and passing out books and tracts. We go to the county jail here and give our testimonies on Sunday afternoons. Two weeks ago we had three conversions. We work out of the Open Bible Mission. . . ."

L. O.

Louisville 2, Ky

Booklet Thrown Down by One; Picked Up by Another

"Dear Brother Rice:

"I have just finished reading **What Must I Do to Be Saved?**"

Two Great Conferences on Evangelism

At John Brown University, Siloam Springs, Arkansas, June 27-July 4. Lake Louise, Toccoa, Georgia, August 1-8

By the Editor

THE SWORD OF THE LORD will sponsor two great conferences on evangelism this summer. We give the dates now so that all who wish to do so may plan their vacation time to fit and to make reservations soon for one or both of these conferences.

The first conference on evangelism sponsored by **THE SWORD OF THE LORD** this summer will be at John Brown University, Siloam Springs, Arkansas. The date is June 27-July 4. This editor will direct the conference. Dr. Bob Jones, Sr., Dr. John Brown, Dr. Joe Henry Hankins, Evangelist William H. Rice and others will be on the program. The inimitable Dr. Harry D. Clarke will be in charge of the music.

Room and board will be furnished at \$3.00 a day per person, or a charge of fifty cents will be made each meal. An advance deposit of \$3.00 is required. To reserve a room please write direct to John Brown University, Siloam Springs, Arkansas, and send the deposit. Tell how many there are in your party, what accommodations will be needed, etc. Send \$3.00 per room.

The second conference sponsored by **THE SWORD OF THE LORD** this summer will be at Lake Louise, Toccoa, Georgia, August 1-8. This conference ground, developed by Mr. R. G. LeTourneau, is one of the most beautiful in America.

Hotel prices per person (but two people to a room) are as follows:

With private bath, \$2 a day.
With connecting bath, \$1.75 per day.

Other rooms, two to four persons, \$1.50 per day.

Plain rooms for two persons (double-decker), \$1.25 per day.

Plain rooms, four to eight persons (double-decker), \$1 per day.

Dormitory rooms, 75c per day.

Meals will be \$2.25 per day in the hotel dining room.

A \$2 advance deposit is required to reserve a room.

Please make your reservations by writing directly to Mr. A. J. Philippi, Executive Director, Lake

Louise Conference Grounds, Toccoa, Georgia.

Sword Conference at Winona Lake Discontinued

THE SWORD OF THE LORD will have no conference at Winona Lake this summer. The administration there is unfavorable to the plans and purposes of **THE SWORD OF THE LORD** in promoting revivals and under heavy pressure from friends of Dr. Chafer they voided the agreement with **THE SWORD OF THE LORD** and asked us to take our conferences elsewhere.

The Winona Lake Assembly will have their regular Bible conference. Youth for Christ will have a great conference at Winona Lake this summer. May God richly bless them both and all who gather there. But the time agreed upon for **The Sword of the Lord** Conference has been sold to others and we will have no Conference on Evangelism at Winona Lake this summer.

Yet we feel that God is thrusting us out to broader fields and for greater blessing. We are glad that at Lake Louise, with the cooperation of friends, we will be able to take care of more visitors than could be accommodated at Winona Lake. We expect hundreds of ministers and Christian workers and others to assemble to this Georgia paradise near Toccoa, in north Georgia. And we believe that the revival fires will be carried back to churches in many states and that many great revivals will result, to the salvation of multiplied thousands of souls. The program at Lake Louise, Toccoa, Georgia, will include Dr. Bob Jones, Sr., Dr. Joe Henry Hankins, Evangelist Rolfe Barnard, Evangelist William H. Rice, John R. Rice and others. Dr. Harry Clarke will be in charge

of the music. Fuller program will be published later.

'Come Ye Apart and Rest a While'

Once when Jesus was worn with heavy work, ministering to the sick and preaching the gospel. He said to His disciples, "Come ye yourselves apart into a desert place, and rest awhile" (Mark 6:31). Christian workers need to go apart occasionally for a quiet time of leisure, study, prayer, and recreation. John Brown University at Siloam Springs, Arkansas, is in the Ozark Mountains. It will be a great privilege to be there the week of June 27-July 4. The school will be in session, but the university and the townspeople will provide accommodations for hundreds of visitors.

Lake Louise, at Toccoa, Georgia, is a place of wild and rustic beauty. The lake nestled among the hills, the tall pine trees everywhere, the lovely and comfortable hotel, the happy facilities for recreation make it an ideal spot, a place for recharging the batteries, a place for meditation and study and prayer and play. There will be boating on the lake, fishing, tennis, shuffleboard, and other amusements. It will be a beautiful place for picture-taking and hiking. Beautiful Toccoa Falls are only seven miles away and they are twenty-six feet higher than Niagara Falls! This is only a brief intimation of the beauties of this north Georgia country. Plan now to come for a great time of spiritual blessing and vacation from the cares of the world at Lake Louise, Toccoa, Georgia, August 1-8.

Remember to write to these two places separately for reservations. And do not forget your reservation fee. Send \$3.00 per room or reservations to John Brown University, Siloam Springs, Arkansas, date June 27-July 4.

Send \$2.00 to reserve a room at Lake Louise, Toccoa, Georgia, August 1-8. Pray that in each conference there will be a Pentecost of blessing to prepare us all for greater soul-winning.

and thank God I found out by the time I read your pamphlet. Now I must tell you how I got your message. I have a stepdaughter, Mrs. D. F. of Springfield, Mississippi, and she heard about my lost son and then she mailed this gospel to him. Anyway he threw it down and I picked it up and found that the Lord was on my side and for me. Now, Brother Rice, I lost my sweet wife October 5, 1947, and she left me two sweet babies to care for and a girlie, Wilma Sue and a boy, Garry Wayne. The boy is not hardly two and the girlie not hardly five. But thank God, I'm with them, keeping house, being a mother and a father myself to them and so far God has blessed me with them.

"Brother Rice, I think you are doing the greatest work on earth and when you go to pray, please think of me and also pray that God will keep His Spirit in my home that I will have strength and power to raise my little ones for the Lord. I know that the Devil will try us, to see if he can turn us. But a man doesn't have to give over to that Beast. So I'm proud to read your true gospel for there is nothing any better and I know by your prayers and the Lord's help my soul can be saved and I'm doing everything for my Lord that I can. So may God always be with you now and forever."

(Signed) R. T.

Darden, Tenn.

"This Little Paper Book Did Me More Good Than Anything on Earth"

"Dear Brother Rice:

"What a pleasure to me to write you! I can't explain like I want to, but my little girl was down town and someone gave her one of your sermon papers. It was, **What Must I Do to Be Saved?** And glory to God, I read it! A broken heart I had, and I surrendered to Christ then. Thank God, I've got a deep-seated peace in my heart today! That little paper book did me more good than anything on earth. It has caused my soul to be saved.

"Please send me some to give out to my friends, and some other kinds, too. But I know there is none better than that one. I will keep it for the grandest gift I ever had. God sent that to me. I have been trying to find God for a good many years. Some say one thing, some another, so I didn't know what to do. But thank God, I know now! God bless you for this wonderful message. Keep it up. Oh, what a wonderful feeling I have today! And Jesus is my Saviour today. I shall always carry this little paper book with me. O glory! I am happy! God bless the one that handed this book out, for he gave a wonderful message out for God. It would melt a very hard heart.

"Here are some names that I want you to send your blessed paper to. . . ."

Mrs. M. T.

Augusta, Ga.

"What Must I Do to Be Saved?" Helps Bring Decisions in Revival Campaign

"Dear Miss Rice:

(Continued on Page 8)

The Heart of Things

Taught At

Piedmont Bible Institute

Winston-Salem, N. C.



Approved for Veterans

Write for 1947-48 Catalog

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LIVING FAITH

WINONA LAKE INDIANA

314 Reported Conversions in 1947 Through Sword Literature

(Continued from Page 7)

"I have great news for you in this letter. The Lord is working wonders in Milledale. We have just finished an eighteen-night revival, with twenty-four souls saved and one by letter. Out of the twenty-four, there were eight saved by those little books, 'What Must I Do to Be Saved?' Rev. Warren Walker was our preacher. And out of the twenty-four that were saved, I led four to Christ Sunday a week ago. It looks as if the Lord has blessed me in so many different ways! Each little booklet I have given away has won someone to Christ who otherwise might have gone to Hell. So pray for me that I can continue working in a great way for my Lord."

Mrs. Della Hicks
Conyers, Ga.

"I Thank God for Putting This Book Into My Hands!"

November 25, 1947

"Dear Brother Rice:

"I confess I am a sinner. I do not deserve salvation. But I am glad that Jesus died for my sins. Here and now I receive Him into my heart. With all my heart I turn away from my sin and turn to Christ. I trust Him to forgive my sins, and take Him as my personal Saviour."

"I will claim Him openly and try to live for Him the rest of my life by His help."

"I have read your book, and it has put me straight on salvation. I thank God for putting this book into my hands. I am forty-seven years old and have gone to church a great deal. I was baptized as an infant. But I love the Baptist doctrine and I never knew what to do about this. Please help me on this problem also. I want to go all the way and do all I can to be straight with God."

"Thanking you in advance."

(Signed) R—H—
Detroit, Michigan

"I Am so Thankful for Your Books and Sermons Which Have Led Me to Jesus!"

"Dear Brother Rice:

"I have read your sermon on 'A Saviour for No One But Sinners.' I admit I am a sinner. Honestly I confess to God that I am a sinner, that I cannot save myself and that I do not deserve salvation. But I believe Jesus came to save sinners. I believe that He died for my sins, so here and now I trust Him to forgive my sins and save my soul as He promised to do."

"I accept Him as my personal Saviour and sign this statement as a confession of my faith in Him. By His help I intend to live for Him daily and take my place as a Christian."

(Signed) Mrs. W. M—M—
Man's Choice, Pa.

"P. S. I want to add that I have been trying to live a better life ever since my pastor loaned me your book on Prayer. It did me so much good I ordered one for myself. I really want to give my life to Jesus. I want to do as He would have me do, but it seems I find myself doing wrong so often. I am like the lady you spoke of in your sermon—I honestly work to do right."

"I have not been well for almost four months. I have been 'putting off' an operation. I have read and reread your chapter on 'Divine Healing.' I've read over and over again the entire book of James. It is so wonderful. I wish that you could pray for me for my health, and my soul; I know that if it is God's will my health can be restored by my faith in our Lord. I am so thankful for your books and sermons which have led me to Jesus, though I feel I still do not do as I should do but may my faith in the blood of Jesus Christ help me and give me strength. I have four children, 14, 9, 7, and 4. My little nine-year-old girl has given her heart to Jesus and is trying to help some others. My husband is a wonderful father and husband but he is not saved. If you can find time in your busy life, please pray for us. I have been borrowing THE SWORD OF THE LORD. I am

enclosing \$3.00 for subscriptions . .

"I have wanted to write to you for a long time, but felt I was not worthy of your time. I know your prayer for me will be answered, and I hope to be able to do something soon to help you along in your wonderful work. I will be so glad to hear from you; I need your help. May the Lord bless you and help me to do right."

One Who Is Sure of Salvation

"Dear Brother Rice:
" . . . I want to thank you and God for the booklet, 'What Must I Do to Be Saved?' It brought me to know Christ as my Saviour. And now I am praising God for this salvation that I don't deserve but have accepted it. If I never see you personally on earth to thank you, I will in Heaven, when we go to meet the Lord in the air, which must be very soon . . ."

H—G—W—
Kansas City, Mo.

35,895 Books Worth \$5,618.75 Sent Free for American Soldiers in Europe

On February 18, 1947 the following letter was received from Chaplain Ralph H. Blumenthal, who is supply officer for the United States Forces in the European Theater.

"Sword of the Lord Publishers

Wheaton, Illinois

Gentlemen:

It is requested, if possible, that

you send us free, twenty-five copies each of the latest books of John R. Rice, D.D., Litt.D., for use by the chaplains in this theater.

"It is also requested, if possible, that you send us free two thousand copies each of your latest tracts." (We had been giving the larger pamphlets to chaplains, so he expected these, too.)

Immediately the books requested were sent, since we felt sure that they would be used of God among our armed forces.

October 31, Chaplain Blumenthal wrote again:

"The 18 February 1947 we wrote asking for books and tracts which we were glad to receive. At the present time our stocks are again low and we would like you to send us free, fifty copies each of the latest books of John R. Rice, and also one thousand each of your latest tracts." (He meant, of course, to include the large pamphlets which we regularly give to soldiers.)

Dr. Rice called the workers at the office together for definite prayer and guidance about this request. Should we deny this large order, amounting to thousands of dollars? Should a smaller quantity be sent because of lack of funds? By faith, could we trust God to supply this deficit? To spend thousands of dollars of the Lord's money is serious and we wanted to be sure the matter was decided wisely. No one wanted to deny the request, feeling that it was an opportunity to reach so many unusually receptive hearts with the gospel. Yet we wondered

if perhaps the amount should be cut down because the funds were short. After discussion, it seemed obvious that all were agreed that the full amount requested should be sent and that we ought to trust the Lord for the money to pay for them. I remember that the workers quoted a number of Scriptures to strengthen our faith:

"The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Cast thy bread upon the waters: for thou shalt find it after many days." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully," and others.

So after a prayer was offered, asking the Lord's blessings on the books and His help in paying for them, the books were sent.

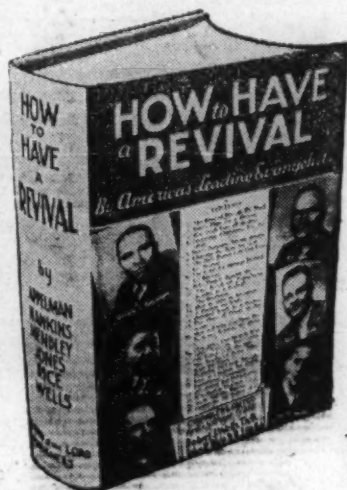
In checking today the carefully kept records of those saved, we find that of the 314 reported conversions through Sword of the Lord literature last year, twenty-seven were men in uniform. Many more of them have written of their rededication of life after having received some of the literature.

We are grateful to God for earnest Christian chaplains in the armed services, and we want to help them as much as we can. And the demand for the booklets is increasing. As far as possible, we will continue to ship books out as they are requested. Where will this \$5,000 come from? And the other thousands of dollars needed? From God's people who are concerned for the lost, for revivals,

and for the spreading of God's Word through such soul-saving literature, this literature which is doing such transforming work in thousands of lives, not only in foreign lands, but in our own country. Many of you have loved ones in Europe. Perhaps they too have come in contact with some of these books and have been saved or blessed through them. Who knows what a few dollars will do when used in this manner! So we urge you to prayerfully wait before God and see what He would have you do to help in this work. No doubt another large request, involving expense of thousands of dollars, will be coming through soon. And we cannot continue sending books and booklets in such large quantities unless God's people have a burden to help finance some of the work. Many more thousands of dollars' worth of booklets are given free each year. Some of our readers have faithfully helped with prayer and gifts. Others of you will do so when this burden is laid upon your heart.

314 souls in one year through our literature! Did you have a part in it? There should have been more saved but because of the heavy financial burden, we had to cut down considerably on the amount of free literature this year. We want to increase it again now and believe God will enable us to do so.

Pray about it and then send whatever God lays on your heart to the Free Literature Fund, 214 West Wesley Street, Wheaton, Illinois.



In a Class by Itself!

Here is a book that is completely unique. So far as we know, there has never been another book quite like it!

It a handbook on revivals, covering two important phases: the practical aspect, describing the technique of revivals, and the spiritual aspect—the need for revival, the work of the Holy Spirit in bringing revivals, and the need for Christians to be concerned for the lost.

How to Have a Revival

The book was placed on the National Evangelical Association list of 25 most significant evangelical books of the year it was published.

READ THESE REVIEWS:

THE FREE METHODIST: "A copy of *How to Have a Revival* ought to be put in the hands of every pastor, every evangelist and every Christian worker the world over. In reading it my soul has been blessed and my heart stirred with a greater desire to win lost souls. I can recommend the book to all who wish to do something to bring about a heaven-sent revival."

SUNDAY SCHOOL TIMES: "This book combines, in a remarkable fashion, an urgent appeal for a return to great union evangelistic campaigns in the cities and towns of America with a practical statement of methods to be used in preparing for and conducting such campaigns . . . Even in print, the messages breathe the passion for souls which characterizes the men who wrote them . . . To read this book is to be quickened in one's own desire to see the salvation of souls. Surely it will bless, and instruct many, who will through it come to share increasingly the passion of Christ for the lost."

THE KING'S BUSINESS: "There are twenty-five vital, thought-provoking, practical messages, which should have a wide distribution among the people of God who pray for a revival in America."

BAPTIST RECORD: "The book of 400 pages will be suitable as a practical handbook for all who engage in the work of mass evangelism to young evangelists, pastors and song leaders. It will also be a source of inspiration and encouragement and strength to Christians."

GRACE AND TRUTH: "Flaming messages by the leading evangelists in America today. One cannot read it without catching on fire for souls. It is a text book on revival. Every pastor needs a copy."

Dr. Oswald J. Smith says of these chapters, "They read like chapters from the Book of Acts. The passionate appeal in the very first chapter is worth the price of the entire book."

The biggest book we have published, this is one of the nicest. It is bound in green cloth, stamped in gold, and the jacket bears pictures of each of the six evangelists who wrote the chapters. You will want to read it, send it to your pastor, lend it to friends, and treasure it as a reference book.

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John R. Rice



Hyman J. Appelmann

HOW TO HAVE A REVIVAL consists of twenty-five chapters on all the important phases of revival and revival preparation, most of them as delivered at the Sword CONFERENCE ON EVANGELISM at Winona Lake in 1945. The leading evangelists of today are represented in it, with chapters by

Dr. Hyman J. Appelmann,
Dr. Bob Jones,
Dr. John R. Rice,
Dr. Joe Henry Hankins,
Dr. Jesse M. Hendley,
Dr. Roberts J. Wells.

But don't think that the book is just for evangelists and preachers! One lady wrote us, "I have enjoyed the book, *How to Have a Revival*. I was rather skeptical when I got the book, thinking it couldn't be for the laity. This book has been a great help to me. It has inspired me and revived me, and I believe every church member, of any denomination, can read this book and be greatly helped. In my church, the Lutheran, several are on the waiting list and want to read my book."

It will revive you, bless you, and show you what you need!